

THE BAPTIST.

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The importance of economical habits and administration stands on equal footing with the importance of habits of industry. Neither will make a success by itself. It does not matter how industrious one may be, he cannot succeed without a wise and proper use of his resources. This principle applies with equal force in business and in the professions; and it is as true in the ministerial calling as in either of these. Passing by the fact that the successful pastor must be very industrious, we stop a moment to emphasize the indispensability of a higher type of economy. He must be economical in the use of the money and property entrusted to him by the Lord. He does not receive much, but his needs and responsibilities are in common with those of other men. He and his family must go in passable style, and he must pay his debts. "Owe no man anything." He must economize his time, utilizing every moment to the best possible advantage. He will find very little time for hunting or any other variety of recreation. His churches should see to it by all means that his field of labor is so arranged that the least possible amount of time and money will be spent in reaching his appointments and in pastoral visitation.

Economy.

In last week's Commoner, Mr. Bryan makes a plea for the small college which, like everything to which he turns his attention, is worthy of great study. He sees great danger "in the tendency toward consolidation and centralization" in the large donations to the great schools, such as Harvard, Yale, Cornell, the Stanford and Chicago Universities. While the larger equipment has some great advantages, he notes over against these, the greater and more important advantages, of the smaller schools,—

The Small College.

1. There is a fellowship among the students of the small college that is impossible among those of the large institutions. In the latter the tendency is to divide into classes, cliques and clans, which the democracy of the small college prevents, largely, if not wholly, by the personal contact of student with student.

2. The influence which the instructor wields over the student, cannot be estimated when he comes into close personal contact, as he does, in the small college and which he cannot do because of the great number in attendance in the larger ones. The object of education being, not the production of a scholar so much as it is the production of a man, the personal contact between the student and the instructor in the small college, will go further in this direction than in the great and crowded institutions.

3. The establishment of the larger institutions will make it harder for the small schools to maintain themselves, as the withdrawal from a community of those who are able to go to the large schools, will make it almost impossible for those left to receive a college education of any kind, thereby decreasing the number of educated men and women in a given community, and scaling down the average of general intelligence materially and detrimentally.

In the Biblical World for February, Dr. E. W. C. Masterman, F. R. C. S., F. R. G. S., from the standpoint of the **Water Supply** of Jerusalem. Archaeologist purely, writes of the water supply, ancient and modern, of this greatly famous city. And he it known that he is writing in the interest of that science alone. According to his investigations, two thousand years ago, Jerusalem was one of the best watered cities in the world. Brooks, fountains, reservoirs, cisterns, and pools and aqueducts abounded. He says "the whole underground of Jerusalem is riddled with cisterns and with ancient water channels leading to and from them," there being one in the "ancient temple area" that would hold 3,000,000 gallons alone, and an almost innumerable number of others of lesser capacity. Then, besides the many pools such as Bethesda, Siloam and others, there were the three great pools of Solomon, the least one of which was 582 feet long, 177 feet wide and 50 feet deep on the lowest side. These were supplied then by aqueducts, one of which is still in use, running back into the mountains for ten miles. And yet, you will occasionally find nowadays a man who will stand up and argue until he turns red in the face, that there was not enough water in Jerusalem to have baptized the 3,000 converts on the day of Pentecost. The man who does it, deserves great pity for the poor fellow is simply ignorant of the facts in the case—that's all that is the matter with him.

Water Supply of Jerusalem.

On another page will be found a notice of (col.) ministers' institute just closed in Winona. This work was conducted under the auspices of our Convention Board. It has been the policy of this Board to hold these meetings for the colored ministers wherever and whenever practicable. Several have been held at Winona and also at other places. In prosecuting this line of work, the Board has to reckon with three indispensable factors. It

Negroes.

requires money to pay the conductors, suitable men for instructors and preachers to receive the instruction. It is true our Board is limited in its funds, but it has never been under the necessity of denying any application, where there was a reasonable number of preachers who wanted it. Possibly there is no line of work to which we can give ourselves that brings a richer return for the outlay.

Some of the colored preachers gladly receive this instruction and greatly profit by it. And more and more, if we judiciously push the work, will their preachers give their presence and support to it. They are hungering for Bible knowledge and for a "more excellent way" generally. They are quick to learn and appreciative. Our opportunities for work among them presents a broad and fertile field for our activities. If some of our Baptist people would groan and worry less over the race problem, and go to work for the mental and spiritual culture of the negro, we should find ourselves nearer and nearer the solution of this difficult question.

The figures 1902 stand for opportunity. There will be thousands of opportunities for doing good unto our fellow-man. There will be hearts bowed down with poverty, affliction, disappointment and bereavement. There will be many such. You can find them all around you. Extend the helping hand, attended by kindly, hopeful words. You can lift many burdens, and become a real benefactor. Will you?

The great number burdened with sin furnishes another opportunity. If you can reach them, tell them of the great sin-bearer, who says, "Come unto Me, and I will give you rest. If they are beyond the Sea, so that you cannot personally influence them, contribute what you can, however large or however small, towards feeding and clothing a substitute who can see them day by day. There are many people who will never see a heathen land, who are doing work there which, when tried by fire, will be found to endure, being the pure gold of unselfish Christian service, for Jesus' sake.

And then the opportunities that will knock at our door for self-improvement will be many. Are you not yearning for a nearer approach in character to that of the divine pattern? If so, be on the alert for everything passing your way that may be seized and incorporated into your life for its improvement, that it may be stronger for service and for resisting sin.

Count no man your friend until he has been tempered in the fire of your adversity.

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T. J. BAILEY, EDITOR AND MANAGER.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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No communication will be printed unless it is accompanied by the name of the author.

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Our Situation Peculiar.

The fight with the liquor traffic in Mississippi is different in many respects from the fight in any other State. Temperance work once meant to enlighten the people on the evil effects of liquor drinking, but that fight has been made and the people are enlightened. Temperance work now means fighting the liquor traffic as a base and heartless commercialism that does not hesitate to damn the citizens at home and the child races abroad for gain. But in Mississippi the situation is peculiar in that the victory on the line of moral suasion is as complete as elsewhere and the band behind the commercialism consists of a few saloon keepers and a pack of "blind tiger" keepers. In Illinois, Wisconsin, or Kentucky the commercial feature represents tens of millions of dollars; but in Mississippi there is not a brewery or a distillery, and but few real wholesale houses. Besides this, the industrial relation of merchant, planter and tenant are such that the least amount of free and open saloon business threatens its very existence. Local option in this State has been more successful than elsewhere because the saloon business made the present farming arrangements impossible and threatened every farming community with anarchy.

This being the situation, the Christian men and women of our State should consider themselves the John the Baptist of this great reform. Not only the unfortunates of this State but of the whole land beckon us on. Such an opportunity for securing a far reaching blessing does not often come to a people. While it can be said that local option has done great good, the sacrifice of manhood on the altar of mammon is far too great yet and we must not rest till we have driven the men who barter human souls for filthy lucre from our midst.

The Supply of Preachers.

A great many of the replies from the theological professors to The Standard's in-

THE BAPTIST.

quiry into the cause and cure for the decline in the number and grade of young men now entering the ministry, are such as can but make the heart sick to read them.

But we should not be too hard on our theological professors, for it is a fact that the fewest number of them can preach even tolerably well themselves, when it comes down to an acceptable presentation of gospel truth. We have heard some of them, time and again; and, time and again, have we gone away, longing for some man who had the root of the matter and the grace and gift to tell it deeper in him.

It does not appear from their replies that they have ever read the first chapter of 1st Corinthians at all. They remind us of Samuel and the people of Israel, when they went out to choose a king—they found the biggest, finest looking member of one of the first families and proceeded to make him king!

The burden that lies upon the hearts of these professors is, for "young men of promise;" "men who have gifts and character;" "our best young men;" "the brightest and most promising young men;" "the most thoughtful and aspiring young men;" "young men of the largest mould;" and similar characterization, to be induced to enter the ministry.

Over against this class of replies there stands another class who say that our seminaries must give us less "learning and more Bible," that the churches must put a little more "business methods" into calling and maintaining the pastors, that the discontented, unemployed preachers that sweep down upon the churches when there is a vacant pulpit must somehow be prevented and that our Lord's injunction to pray for laborers to be sent, be implicitly obeyed, if we would enjoy a proper supply of preachers.

Our own Prof. Robertson came as near saying what was pertinent to the occasion as the next one. He said: "I see no remedy save as it comes from God. I believe that God calls preachers. If he does not, we should not certainly. Christians should pray more for laborers to enter the harvest; should take to heart more the need of ministers; and, might pray more for the ministers we have. A turning to God and seeking for a general awakening of the churches to evangelical religion would do much to accent the spiritual life. Before seeking more preachers, let us seek God more."

Dr. Jesse B. Thomas says that in his State, Massachusetts, they have 519 ordained Baptist ministers with only 273 pastors of churches, leaving 246 churchless pastors over against 63 pastorless churches; and then adds: "Surely this is a bewildering, not to say an intimidating record, to set before a young man contemplating entrance upon the ministry. Let us know how many of these churches are merely a 'geographical expression,' and how many of these 'ordained ministers' have practically retired from the ministry."

Here we are confronted by a condition and not by a theory. Somebody, somewhere, at sometime, has not done his duty

by these unemployed preachers, or they have not done their duty by themselves. A great and awful wrong has been done somewhere and by somebody. What we need to do is to come to our knees before God. Pray earnestly for the preachers we have, as Prof. Robertson says. Ask the Lord to open a door for them to enter into His vineyard and word. Then let all of those who will not enter, when once the door is open to them, lay down their "credentials," having already laid down the work. Let preachers quit trying to be "smart," and "learned," and "philosophic," and "historic," and "poetic." Oh, let them be all this and much more; let them be strong in the Lord and in the power of His might; let them be afraid of neither men, women, nor devils; let them preach the Word, and never think of any "shelf" or "dead line" this side the grave—let them "endure hardness as good soldiers of Jesus Christ" and all will be well here, and up yonder as well.

Timothy and His Mother.

By common consent Paul's second letter to Timothy is regarded as the last of his writings, which has very appropriately been called his last Will and Testament. What a privilege to read such a document as the will of Paul?

Here it lies before us and, on the very face of it, it is evident that the great apostle to the Gentiles, was keenly alive to the peril of the situation that confronted him, and expected in a few days, to yield up his life, for the cause of Him whom he loved better than he did himself.

As a thinker and writer, Paul has always been a great puzzle to the critics. Even Peter, in his day, found some things hard to be understood in his writings. In this letter, we find him in all his moods, displaying the wondrous undulation of his incomparable personality. From a chapter on the details of the home life of Timothy, he goes at a single bound to the Alpine top of the stupendous thought couched in these words of exhortation to Timothy not to be "Ashamed of the testimony of our Lord who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began," from whose heights, he descended, at a stride, as easily as he went up, and tells about how Onesiphorus, a faithful Christian merchant of Ephesus, "oft refreshed me" and when in Rome, how "he sought me out very diligently and found me." But, whether he expresses himself thus simply or raptuously, he is always so tethered to the eternal verities, the absolute certainties and the everlasting fixities of the truth as revealed in Christ Jesus, that it is perfectly safe to follow him whithersoever he goes.

How high the hope and pleasing the encouragement that Christian parents, and mothers especially, may gather from his teachings here as well as elsewhere, and plead them in behalf of their children's rearing and religious training. What a good and faithful mother Timothy must

Feb. 20,

1902.

have had, to be brought up to know the Scriptures from his childhood days. Indeed, it is said that his grandmother before him knew them, and taught them to her daughter, Eunice, who in turn taught them to her son. Noble mother! Little did she dream of the far reaching influence of her act in taking her child upon her knees and teaching him to lisp the name of Jesus, repeating His prayers, His sayings, and instructing him in His doctrines and His ways, in all of which she only anticipated our mothers in their

"Now I lay me down to sleep."

Surely, here is a most beautiful example for all mothers, until the time of the coming of our Lord, in glory and in power, who, while on earth said: "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven!" How can they come to Him except as they are taught? Who is better prepared to teach them the ways of Christ than mother? When will there ever be a better time than in childhood's early morn? We cannot be too diligent in the use of these methods of bringing children, of very tender years, to seek Christ as their personal Savior, if haply they may accept Him as such, before the evil days have come upon them, when they will say they take no pleasure in Him at all.

Is It Right?

Is it right for the Board to supplement a preacher's salary? If so, what kind of a church needs help, and how long should this supplement be continued?

Is it right to send the Gospel to dark places where they have no preaching, or is it right to do as the Board have done in some instances supplementing the pastor's salary for a church of sixty members whose house of worship is valued at \$400.00, who pay \$75.00 and ask the Board for \$50.00 or \$75.00 supplement and get it year after year? I do not know why this should be, but I do know that supplementing one such church does more to hinder missions than the best missionary can counteract in twelve months. I am a missionary if my heart deceives me not, in a true sense of the word, but I do object to such appropriations as above mentioned.

Render, therefore, unto Caesar the things which be Caesar's and unto God the things which be God's.

Let the Board use the money for the purpose for which it was collected, and may there be much and lasting good done in the name of the Holy Child Jesus.

C. A. JOHNSON, M.D.
Banner, Miss., Jan. 27, 1902.

We feel that two or three remarks are called for by the questions by Dr. Johnson.

1. "Is it right for the Board to supplement a preacher's salary?" As we see the matter, it is clear that it is right for the Board to supplement a preacher's salary. But

2. "What kind of a church needs help?" 1st, One that is too weak to provide such equipments and maintain such ministrations of the Word as would reasonably

THE BAPTIST.

meet the demands of its community. 2nd, One whose membership is doing all it can in helping itself to meet the demands of the situation. 3rd, One that gives promise of early and substantial growth, so that it will not only very soon become self-sustaining, but also put back into the treasury of our Board more money than the Board gave it.

Viewed from a business standpoint (and there is a business side to religion—sometimes), an investment that will return the principal and yield indefinitely a large annual income is a good one. Such has been the character of the churches which have been assisted by the Convention Board. In proof of this proposition, churches by the dozen might be cited.

3. "How long should this supplement be continued?" Of course this will depend upon several things. In the nature of the case there can be no ironclad rule laid down. One might need help only one year, another might need it two or three years, and in some extreme and peculiar cases help might be properly given for several years. The question thrusts itself in on us here as to who is most competent to decide this question. In our judgment our Board is.

In some particular case an intelligent individual would be most competent; but, for the management of the whole, we presume there is no question as to the superior competency of the Board.

Errare humanum est. The Board is human, and hence makes mistakes. So do all of us.

An intelligent, comprehensive examination into the history of the work of our Board will reveal comparatively few mistakes, and will present a record of as fine business judgment as can be found in almost any line of business.

Notes and Comments.

A church is neither a religious nor social club, although it is both religious and social—it is the house of God.

Dr. A. C. Dixon says "We need to hear not less about the 'sacred desk,' but more about the 'sacred ledger,' the 'sacred shop,' and the 'sacred store.'"

"The precious blood of Christ" by which we are redeemed, was real genuine blood, without the shedding of which, there could have been no remission of sins.

"The Ancient Order of Rowdy Ruts" is the name of the latest secret society organized at the University of Mississippi; and, yet, there is nothing in a name, you know.

A father chastens his son because he loves him, but at the same time he would greatly prefer to see the son act so as to make the chastening unnecessary. Is it not even so with the Lord?

Rev. T. Gallaher, of Rensseler, Mo., is writing for the Christian Observer, (Presbyterian), a series of articles on "Baptidzo and the Lexicons," in which he is trying to

show that the Lexicographers did not mean what they say they mean; all of which reminds us of the man who made a pass at Dr. Christian some years ago who dispatched at a single blow of his battle axe and "slang" him off in the well known phrase "Let'r go, Gallagher!"

A special dispensation has been secured for those Catholics who expect to eat meat with Prince Henry, in New York, the 26th inst. On hearing such "stuff" one feels like taking a look at the calendar to see whether it is the 20th or 16th century in which we are living.

The pastor not only needs you to stand by him in the Sunday night service and the mid-week prayer meeting, but he expects that you should do so. It may be a small thing to disappoint the pastor, but not so when we disappoint the purpose of the Lord concerning us.

The Lord has at least a one tenth interest in all that we make and have of the world's goods; and if we do not turn it over to him, regularly and voluntarily, as we should, he will get it from us, even if he has to send the pestilence to waste at noon-day and destroy by night.

If any man wants to occupy a place of prominence in his church, let him begin by attending to all his church duties promptly and promotion will come faster than he can take it; for our Lord said that, if any would be great among us, let him first become servant of all. This is the royal road to great usefulness, there can be no doubt.

Secret societies are causing a great deal of trouble in Mercer University. The thing to do is to dig them up root and branch. They should be shown no quarter in any college—South Carolina Baptist.

Our own Mississippi College has yet to suffer the disgrace of having her first one organized within her sacred precincts. And as long as "Mount Salus" stands may she preserve her fair escutcheon from such a foul blot.

Rev. W. D. Killen, D. D., president of the Presbyterian Theological Seminary, Belfast, Ireland, died on Jan. 10th ult., in his 96th year. He had lived during the reigns of George III, George IV, William IV, Victoria and Edward VII. A few days before his death he said to his pastor "I am an old man now, but I am glad to say that I think the world and the church have greatly improved during my lifetime." His last words were "I am in the valley of the shadow of death, and I fear no evil." May our last days be like his for childlike trust in God.

Nebuchadnezzar's throne room, 120x60, is now being excavated in Babylon. Inscriptions perfectly legible are found on the walls that substantiate the Bible account of that ancient city and her peoples. While the spade is thus throwing light upon the record made by the prophets and holy men

inspired of God in the olden times, the Bible helps the excavator by throwing a world of light upon the spot where he thrusts in his spade, without which he would have had a hard time finding out that there was such a place, or man, that he ever had a throne room.

The *Watchman* says that the clause "as any one had need" in Acts 2:45, "And they sold their possessions and goods and divided them among all as any one had need," qualifies "sold," which is in the imperfect tense, denoting a recurring act. They did not sell all their property at once, but only as it was needed.—Recorder.

This is pretty high authority; but with the action of one Joseph called Barnabas, et al, (Acts 4:33-37), before us, who were there on the ground and heard and saw all that was done, we are forced to dissent from the view here given. Scripture is a mighty illustrator of Scripture, if we will just let it speak.

Baptist Book House.

We have determined to make the ROOMS OF THE BAPTIST HEADQUARTERS for denominational and religious books in Mississippi. We are selling to our customers at publishers' prices. In addition to our religious books, we are carrying quite a variety of other good books. Read our list in another column, and, if you do not find the book you wish, write THE BAPTIST, Jackson, and we will attend to your wants.

We desire to call the attention of Superintendents, Teachers, and in fact all Sunday School students and workers to Dr. Stifler's Commentary on the Acts of the Apostles, as for some months the texts of the Sunday School lessons will be taken from the Book of Acts. This work will aid you in preparing the Sunday School lessons during the year and then be good for all time to come, as a help in the general study of the Scriptures.

Books.

LASTING HYMNS is the title of a new book of songs just from the press. It is one of the latest, as well as one of the very best, collection of hymns for general use in our church work. There is truthfully not a dull song in it. There are 246 songs from forty of the best writers of the past and present. Price per single copy, 35 cents. Per dozen, \$3.60. It is published by Rev. Jno. A. Lee, 7,921 St. Charles Ave., N. O., and J. W. Porter, B.L. D.D., 119 West Sixth St., Cincinnati, Ohio. It is the happiest combination of the best old hymns and the best new ones now extant, so far as our knowledge goes. If you wish this book, address THE BAPTIST, Jackson.

Good Whisky.

Good for what? Let us see. A week ago I spent a part of a day in a court room. A boy "in his teens" was on trial for his life. He had killed another boy "in his teens," and had been indicted for murder. The father of the murdered boy was there, and

the mother of the defendant sat by the side of her boy and wept as the witnesses recited to the jury the awful deed of her erring son. The jury failed to agree, and the case is to come up again for trial at next term of court. The doubt in the case is as to whether or not the defendant really intended to kill; but the testimony proved beyond all doubt that the defendant was drunk at the time of the killing and that whisky was the sole cause of the trouble. One home is bereaved by the untimely death of a son; another is going through the deeper grief of seeing a son languishing in jail and on trial for his life.

The case has doubtless already cost the county \$1,000, and will cost at least as much more, and then defendant's family will be ruined financially by the cost of the defense. All from some Christmas whisky.

Over at Oxford two innocent men and brave officers died in their blood and their bodies were burned to crisp, leaving their families bereaved, and harrowed by the thoughts of a death so cruel and awful. Three men are under death sentence and two in the State prison, and their families might well envy those of the murdered officers. The judge stated at the close of the trials that these cases had cost the county more than \$4,000. Mr. Mathis, as he lies in his cell awaiting execution sends out to the world the statement that it all came from whisky.

At Greenville a special term of court is called to try four men for the awful murder of Engineer Wray. Mr. Wray's family are bereaved of husband and father; and doubtless other men will fall under the sentence of the law and other families will writhe under a grief that is crushing and a shame more crushing than any grief. And doubtless the cost of these trials will be from \$6,000 to \$10,000. Whisky did it all. Turn this matter over and over; look at it from all sides. Consider its cost in money, its cost in blood, and its cost in tears; and how long ought it to take a thoughtful legislator to decide, whether or not a State, for a money consideration, should issue a man a license to carry on such a business?

"How long? Oh, Lord, How long?"

B. G. LOWREY.

East Mississippi Notes.

H. M. LONG.

The Baptists of Corinth have recently built an elegant home for their pastor, and a short time ago Pastor Crouch with his family moved into it.

The operatives of the Alcorn Cotton and Woolen Mills enter upon their work every morning with appropriate religious exercises. A splendid example that other institutions of like kind might well follow.

The Corinth church seems to be making most excellent progress along scriptural lines under the ministry of their talented and consecrated young pastor.

Pastor W. T. Hudson at West Point seems to have his work fairly well in hand and seems hopeful of the outlook for the church.

Deacon W. S. Coleman, the accommodating proprietor of the Jackson House at West Point, is a most excellent brother and knows well how to care for the traveling public. His hotel is a good place to rest.

Deacon S. L. Hearn takes pleasure in bidding the paper man God speed in his work, and he has the thanks of the writer for timely aid in this direction kindly extended him recently.

Thanks are also due Brother C. B. Morris and his good wife, and they are hereby tendered them for the hospitality of their home so kindly and cordially extended to the paper man during his recent visit to West Point.

The church at Starkville, under the leadership of Pastor M. K. Thornton, seems to have adopted the Pauline motto in "Forgetting those things which are behind and reaching forth unto those things which are before."

With such a pastor as they have nothing less could fairly be expected of the Starkville Baptists than a continuous forward move all along the line of educational and mission work. And they enjoy it too—indeed they do.

If a Baptist, or any one for that matter, can go to Starkville and spend but a few hours only in the company of such men as Pastor Thornton, and that good and grand old man, Dr. J. T. Freeman, together with Deacons Roberts, Hogan, Glenn, Maxwell and others that might be named and then go away without feeling better he must be either a confirmed dyspeptic or an incurable pessimist.

The Macon Baptists think they have for their spiritual guide one of the best preachers and pastors in or out of the State. And this writer is not prepared to dispute their right to think so. Who, that knows W. C. Grace, would dispute such right.

The Noxubee Herald, edited and published at Macon by two sons of Pastor Grace, is one of the spiciest and newsiest county papers in the State. It deserves a liberal patronage, and, no doubt, will get it.

The Baptists of Shuqualak, under the leadership of their worthy pastor, E. W. Spencer, seem well united in heart and effort for the Master's cause.

The school there, under the principalship of Prof. H. L. McClesky, is making substantial progress. The principal is a staunch Baptist, and as superintendent of the Sunday School is bringing things to pass.

Our church at Scooba is weak but still maintains monthly worship and service under the faithful ministry of Rev. J. H. Buck, of Macon.

Columbus, Miss.

If you want to laugh until you cry, send for one of our free display ads. Address, Display Ad. Department, Grenada Business College, Grenada, Miss.

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART V.

Second Period of the Galilean Ministry—continued.

The Widow's Son at Nain. Luke 7:11-17: Soon after the above incident, Jesus went to the city of Nain, and as he, followed by his disciples and a great multitude, appeared at the city gates, he met a funeral procession. The corpse was the only son of a widow, who, though accompanied by much people, touched the feelings of Jesus and ordering the pall-bearers to stop, he called to the young man to rise, and he that was dead sat up and began to speak. Those who saw this glorified God, and the report of it went throughout Judea and regions round about. This is the first record of Christ's raising the dead.

John the Baptist's Last Message. Matt. 11:2-19; Luke 7:18-35: "About one hundred miles to the southeast of Galilee, in the strong fortress and castle of Machærus, on the borders of Arabia, eight or nine miles east of the northern end of the Dead Sea, John the Baptist had been lying in a dungeon for several months like a caged eagle. Among mountains higher than those around Jerusalem rises from a valley a long flat ridge, more than a mile long and quite difficult of access, all of which was made a long fortress. From this ridge rises a high conical hill, the top of which is one hundred yards in diameter, and which was fortified as an impregnable citadel. In this citadel besides a deep well, a very large and deep, cemented cistern, are now found two dungeons, one of them deep and its sides scarcely broken in, which have small holes still visible in the masonry, where staples of wood and iron had once been fixed. One of these must surely have been the prison house of John the Baptist."

While John was in this prison a short time before his death, he sent two of his disciples to inquire of the Lord himself, if he were the real Christ. Instead of Christ replying that he was really the Christ, that very hour he cured the diseased, cast out devils and restored sight to the blind. He then ordered the committee to report what his works were. And as they went away Jesus delivered to the multitude that unparalleled eulogy on John quoting to them the prophecy of Malachi where it is written: Behold I send my messenger before my face which shall prepare thy way before thee yet as great as was John the Baptist, he that is but little in the kingdom of God, is greater than he. All the people who have been baptized with the baptism of John justified God, but the Pharisees and lawyers rejected the council of God. With the parable of children sitting in the market place, piping and mourning, Christ illustrated how they abused John for not eating and drinking, and how they censured the Son of Man because he did eat and drink.

Anointing of Jesus in the House of Simon the Pharisee And the Second Preaching Tour. Luke 7:36-50; 8:1-3: Christ re-

sponding to an invitation was partaking of the hospitalities of a Pharisee. While they were at their meal, a wicked woman came in weeping so that the tears ran down on his feet and she wiped his feet with her hair. She had an alabaster cruse of ointment, and with it she anointed his feet and also kissed them. This very much astonished the self-righteous Pharisee who thought surely Jesus did not know who nor what manner of person he had allowed to touch him. But the Lord taught the Pharisee, that the intensity of love is in proportion to the greatness of the debt forgiven.

After this, Jesus, accompanied by his twelve disciples made another preaching tour. *Warning the Scribes and Pharisees.* Matt. 12:22-45; Mark 3:19-30; Luke 11:14-36. In this section of the gospels, Christ spake that terrible warning to the Scribes and Pharisees. It was provoked by their accusing him of casting out devils by the power of Beelzebub. In his reply he showed how every kingdom divided against itself falls to destruction; how a city or house divided against itself cannot stand; and if Satan casts out Satan he is divided against himself, how then shall his kingdom stand? He showed that he was not working under the influence of the devil, but by the Spirit of God, he was doing his miraculous work. He furthermore showed that sin and blasphemy, even against the Son of Man, shall be forgiven, but blasphemy against the Holy Spirit shall not be forgiven. By the illustration of the trees bringing forth fruit in accordance with its nature, he showed that evil men are unable to speak good things, for out of the abundance of the heart the mouth speaketh. He showed the great danger of making a pretense of following Jesus without being sincerely in earnest and illustrated his meaning by reference to the unclean Spirit that had left a man, and then returning with seven others again entered into the man. The last state of the man was worse than the first. He showed them that they were an evil generation seeking for a sign, but that no sign should be given them.

The True Kindred of Christ. Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21.

While Jesus was still speaking, it was told him that his mother and his brothers desired to speak with him. He took this occasion to explain that his real kinsmen were those who do the will of the Father in heaven.

The Parable by the Sea. Matt. 13:1-53; Mark 4:1-34; Luke 8:4-18: In these eight parables Jesus describes the growth, struggles, dangers, and hindrances of the kingdom. It may be asked why did Jesus teach in parables? The disciples asked Christ this same question and he replied by quoting from Isaiah, where it is written: Go, and tell this people, hear ye indeed, but understand not; and see ye indeed but perceive not. Make their ears heavy, and shut their eyes; lest they see with their eyes and hear with their ears, and understand with their heart, and convert and be healed.

It is not to be understood that Jesus did not want the people to understand him. Jesus knew well the prejudices of the people, so instead of speaking plainly of the nature of the new kingdom and thus bring into opposition the whole Jewish state, upheld by the Roman empire, he set forth the truth couched in these little stories, the meaning of which would be unfolded in due time and the good seed of which, planted in their minds, would in the future, ripen into the rich fruit of the knowledge of the truth. He wanted them to see, but in order to see truly, they must not see till they were able to see correctly. Spiritual truth was not easily apprehended by their dull understanding. They were too absorbed in looking for an outward power with which to overthrow the Roman rule, so it was that they thoroughly misconceived the kind of king and kingdom of which Jesus was speaking, but by using these incidents seen in every day life, he was able to fix in the memory permanent, tangible principles which after his resurrection his followers would be able to apply to their spiritual natures.

Ministers' Institute.

WINONA, MISS., Feb. 14th, 1902.

A Ministers' Institute, of two weeks' time, closed here today.

The meeting was conducted by Rev. H. C. Rosamond, pastor of the Baptist Church. At the close of which the following resolutions were adopted:

WHEREAS, We, the ministers attending this Institute, have received great benefit through our instructor, Rev. Rosamond; and,

WHEREAS, We find in him a christian gentleman, a scholarly instructor, and a logical reasoner; therefore, be it

Resolved, 1st. That we extend to him a vote of thanks, for the wise instruction and diligent manner in which he conducted this Institute.

Resolved 2nd. That we extend a vote of thanks, also, to the following brethren, who delivered able addresses to us during the meeting: A. V. Rowe, D. D.; Rev. H. P. Hurt, of Kosciusko; Prof. A. J. Aven, A. M., of Clinton; A. Flake and H. L. Watts of Winona.

Resolved 3rd. That we appreciate the efforts which are now being made by the White Baptist State Convention and its Board, through the instrumentality of their able Corresponding Secretary, Dr. Rowe.

Resolved further, That as far as lieth in our power, we will hold ourselves in readiness to receive any aid, coming from them, for the improvement of our ministry.

And again, that we ask for the continuation of Institute work at this place, as far as it is convenient or lieth in the power of the White Baptist State Convention and its representatives.

W. H. JERNIGAN, Chairman.
A. C. MORRIS, Secretary.

He who clears the path of education, if it be only by removing a pebble, is greater than a king.

"All Power."

(Matt. 28:18.)

Christ was to be perfected for his office of Mediator by suffering. He complied with every requirement of the law and has suffered the full penalty for every crime, by his death on the cross. According to his own prophecy He lay in the tomb for three days; then dawning the Sanhedrin, the Roman seal and death He arose. His preparation to be our Mediator is now complete. He is fully prepared to undertake His great task of reconciling the world unto God. As a recognition of His compliance with all the requirements God places "all authority" at His disposal.

It must have been an hour of much rejoicing when such great expectations were more than realized. He appears to the eleven apostles, and very likely to the "five hundred," on the mountain where he had promised to meet them. For the eighth time He shows Himself alive. Now no further doubt can exist as to His victory over death, and surely the conqueror of the dark domain can meet no equal enemy. "All power (authority R. V.) is given unto me in Heaven and on earth." This lays all prizes as trophies at His feet; all forces become His vassals. Too much cannot be claimed for Him, since superlative terms have been used to describe the gift. He received from the only superlative giver. I do not fear claiming too much, but realizing too little.

Power is a word of double meaning, comprehending all we commonly mean by authority and power, and the greatest degree of each. "All" authority is utterly beyond our comprehension.

This authority is all comprehensive, embracing all forces known to the all-wise. The power of choice, and full liberty to do as He pleases; ability to enforce His choice and execute every plan. The physical forces of all regions and the mental powers of all beings have become His agents. Such incomprehensible power radiates an influence.—One able to overthrow thrones and make empires quake. He has the power of government: legislative, judicial and executive are fully exercised by Him under this new commission.

The extent of His authority is fully commensurate with His claim, in heaven and on earth; not only has He authority in the place of sweet repose, but to the full extent of the celestial regions. Man is so accustomed to think of earth and heaven as two realms he includes "on earth" also. While walking among men He claimed more than any other for Himself; now He is invested with supremacy. This power is His only as our Mediator, Redeemer and Savior, when His task of conquering every foe is finished He will surrender the kingdom to the Father, and resume His former place in the Trinity.

God's entire power is pledged. He loved His Son, He loved the world, and will withhold no honor from the one or blessing from the other. The power of His love who alone is love, is brought to bear on the hearts barricaded by rebellion and de-

filed by sin. The sweetness of life, the sharp stings of death and the joys of abundant pardon are in His hand.

God created but it is Christ's to recreate and remove all debris of the wrecks of sin. He makes the heart new. It is his to implant new motives, lofty aspirations and give to the soul holy lines of activity.

New hopes are placed before the soul to beget new desires in the heart. It is his to take up his abode in the heart, but never until he has influenced man to become willing and solicit his presence.

He is invested with God's power to comfort and aid in every time of need; there is no sorrow he cannot make radiant joy, no weakness he cannot make equal to every task. His servants shall run and not be weary, they shall mount up on eagle's wings. God gives him, in a word, omniscience to know what to do and omnipotence to perform the task.

Countless legions of angels are at his command. We find many references to them in the Old Testament and some in the New. Just what use he will make of them is not revealed, but if they can render service it is his. It may be the poetical visions of angels ministering to saints is true.

The matchless power of the Holy Spirit is at his command. When Christ left the earth the Spirit came to perform a three-fold work, to the end of time, on the hearts of sinners. God wastes no energy and in the economy of his government utilizes every power of man in the work of redemption, but the work done by the Spirit could never be done by man. The Spirit prepares the sinner's heart for the reception of the gospel.

He will convict the world in respect of sin." (R. V.) The Spirit shall ever be the silent, unseen, companion of the gospel and make men know they are sinners. His work is to convince men of the error of their way, and prove to them their own condemnation. Sin has sealed, made impervious, the hearts of men against every power save the Spirit. He will open every heart with the power of love, but turn sorrowfully away when his presence is rejected.

"He will convict * * * of righteousness." Here is the second step in his work. He will give sight to sin-blinded eyes to see what glory they could attain, what riches, joys unspeakable and bliss eternal. A glorious picture to behold, but bitterest remorse will its memory be if rejected. A thousand times better never know of righteousness than to know it and miss it.

"Convict of Judgment." The third step in the Spirit's aid to convince men of the condemnation they are under, and the account they must render to God. The fear of pain deters men, but sin so hardens men's hearts, deafens their ears and blinds their eyes that nothing short of the Spirit's power can arouse them. Men are made to feel the remorse that can come from no other than the Spirit's influence.

All these things are made subject to his will, and if there are any other spiritual forces they too are under levy to aid in this war of light against darkness.

On earth Christ is a supreme autocrat.

He is the head of the churches, their one law giver, judge and ruler. No power can interpose between him and the hearts of his people. He is their teacher. Over his disciples he is Lord and Master. Every pulsation of his heart is a throb of love for them, every thought is of their welfare and each action for their good. Not only should his disciples be loyal, but all true disciples will be faithful, if need be, at the cost of life.

"The wrath of man shall praise him." He makes the most violent enemies advance his kingdom. The flames that consumed a few Christian martyrs set a million hearts aglow with zeal for religious liberty, when the blood of a missionary touches the ground a dozen more come to consecrate the spot. Zion moves over all opposition.

He has at his command all the motives that move men. Love that is sweeter than life, fear that carries man from danger, duty to appeal to his sense of honor, and hope to inspire to great achievements. The treasures of the earth are at his command, the silver, gold and gems, the cattle on a thousand hills. The greater part of the world's wealth is under Christian control.

The laws of nature and the inventions of men do his bidding. The white winged messengers of the deep transport the heralds of the cross. The telegraph, telephone, cable and a thousand other appliances of commerce hasten the conquest of Immanuel's kingdom. The belching cannon, as it batters down the barriers to international trade, is but the roaring of the Lion of the tribe of Judah.

Christ has under him all forces to advance his conquest, why then does he not bring all their powers to bear and make an end in a day? Because he desires us to be his heralds and agents. If we were saved and not permitted to serve we could feel no gratitude, show no appreciation, would be robbed of all the joys of conquest and merit no reward. As it is we have a part in the salvation of men which strengthens the ties of love and sweetens the joys of heaven. Christ could speak the word and hills, valleys, plains and oceans would resound with praise to his name, but it would be the sullen praise of the conquered. One day, soon to be, the very corridors of time shall reverberate with the praises of redeeming love.

W. JAS. ROBINSON.

Grenada, Miss.

Way Notes.

After my last, which closed with my work at Laurel, Miss., I turned my face homeward for the first time in more than ten long weeks.

On my way to Summit from Estabuchie, my starting point for home, I took in and pretty thoroughly worked up one of the great overland thoroughfares leading from Estabuchie on the Northeastern to Summit on the I. C. road.

This way, although in a small degree meandering, traverses several very fine sections of country. The people are almost to a man, along this way, Baptists to the

core—core and all—and, by the way, they are a pretty well "up-to-date" people, too. This is to be accounted for, at least in large part, by the fact that for the past twenty-five to fifty years they have had good, strong, sound, consecrated men of God to their ministry.

And O, my! you should have enjoyed the sight of this good people as they renewed and "newed" for our paper, THE BAPTIST. It would have interested you in a high degree. But, while I think of it, I desire to bear witness to the fact that, along this (paper) line—and per consequence along all lines of our Baptist Zion's work for Christ—there are unmistakable evidences of a "growth in grace" wherever I go, and, almost, amongst all our people. So that it is quite clear to one who sees much of our people that something is—as our beloved, but lamented, Bro. L. Ball, used to say, when illustrating a point in his sermon on Eph. 2:10—"about to happen." There is only one thing now in the way, so far as can be seen. This is long-neglected church discipline. But excuse this deflection and I will soon bring this to a close. The special places of "historic" interest through which I passed on this trip were Monroe, postoffice; Lux, Sanford and Seminary, stations; Williamsburg, Silver Creek and Monticello. The preachers along this line, as I now recall them, were the Robinsons, T. E. H. and W. E., J. W. Bryant, J. L. Finley and L. D. Posey, T. D. Cox and J. P. Williams, each one of whom stands for the old landmarks, and is doing a good work.

At 3 p. m., December 24, there broke in upon my vision the most delightful sight which had greeted my eyes for "all these weeks." The home of those whose interests are to me more than all else, and without whom life would be much more an "aching void." So here I raise my Ebenezer, for this place is to be to me, for a brief period, at least, a place of rest. A *real* "Alabama."

No. 2—The above was prepared, but not sent in, some time ago, and so here I go on a little "addendum" of work done this new year. My home town—Summit—McComb, Whitestown, Fernwood, Magnolia and the adjacent country, formed the base of operations, and with very fine effect, as to new subscriptions and renewals to THE BAPTIST, concerning which the people—very many of the people—frequently say, "Bailey is giving us a splendid paper;" "It is about equal to the best;" "Really, it has very greatly improved of late," and such like things.

So, that while what I said above of our people "growing in grace" and so more and more they "take" the paper, they are disposed to put it on the paper, i. e., that it is not the people so much as the paper which has done the "growing in grace." And suspecting they are about half right I do not undertake to "argue" with them, lest I might alienate them. The pastors of the churches in the towns and sections last named are brethren Anding, Sibley, Pugh,

Hemby, Thigpen, Quinn, Lane, Cook and Schilling. All good, strong, "up-to-date" men, and in their respective fields doing good work and are stalwart friends—as almost all our pastors are—to THE BAPTIST.

Fraternally,
J. J. W. MATHIS.

Home Missions.

I wish I could write a personal letter to every Baptist within the limits of the Southern Baptist Convention, and stir their hearts with the thrilling possibilities that present themselves to me in Home Mission work. Knowing that it is impossible for me to write to each one, will you not allow me to say just a word in your good paper? I am just back from Cuba, and am filled with the hopeful outlook of our missions in that beautiful country.

While our work in Havana is of vast importance, and is much in the minds of our people now because of the resignation of Dr. Diaz and the visit of a committee for the purpose of re-organizing the work somewhat, a full report of the visit will soon be made by Judge Hillyer, chairman of the committee, I am sure I may be pardoned if I anticipate the report a little and call attention to our other stations so hopefully progressive in several of the fine cities in other parts of the island.

Rev. J. V. Cova at Matanzas, Rev. J. R. O'Halloran at Cienfuegos, Rev. A. U. Cabrera at Santa Clara, Rev. Dr. E. F. Rodriguez at Sagua le Grande, and Rev. G. Cardenas at Pinar del Rio, are all doing the foundation work of a glorious Baptist future. In every place there is a school and church, with other missionary work. They are all now in such rented stores, or other buildings as we have been able to procure. Every one of them needs a church building, and will become doubly prosperous when such a building is provided. O, that some of God's children could send us \$30,000 right now for this purpose! If some saint of God on leaving for a better world would make a will that would convey to us this money, I am sure no better disposition could be made of it.

In deep anxiety, I am,

Affectionately,

F. C. MCCONNELL,
Corresponding Secretary.

A Useless Warning.

EDITOR BAPTIST:

In your issue of Jan. 25th, I notice "A warning" that goes out to your readers from a number of parties, relative to Rev. W. M. Hicks * * * I wish to say these good people are rather premature in their publication, as they might have discovered by writing to us of their trouble.

The trouble is simply this: Elder Hicks took some subscribers for The Baptist Flag to give "The Pillars of Orthodoxy" as a premium, so he says. The price of the paper and the book was \$1.50. This amount he collected. He lost his receipt book, the stubs of which contained these names and addresses. He sent us the amount of money, but could not send the

addresses of the parties, as these addresses were lost.

We placed the money to the credit of Hicks, awaiting his instructions for credits to the parties. By and by we received some letters from some of the parties, and also a visit from Hicks. Each person that wrote us was identified by Hicks as one of the parties subscribing, and we at once entered such parties on the list. But each one claimed that the premium that had been promised by Hicks was a Bible, instead of "The Pillars of Orthodoxy." The price of The Flag and the Bible was \$2.60, and Hicks had collected only \$1.50 from each; and, yet, rather than have any trouble about it, he had us send the Bibles at his expense. To some of them, at their request, we returned the money. There may yet be others who paid, as the book that Hicks used was lost, and if any others have paid, we would be glad to know it so as to send them the paper, or return their money.

Truly,
J. N. HALL.

Fulton, Ky.

Not Dead But Living!

The following lines were written upon the news that a dear little friend was dying. Impressed with the thought that his eyes had closed forever on sleep and filled with a sympathy, born of a similar experience, the lines were penned in a few moments filled with solicitude for the young parents. The little boy unexpectedly recovered. In years to come may he read the verses and honor the sentiment therein expressed:

Oh! the little boy that's sleeping—
He's not gone away from you;
He'll be with you now forever and for aye.
You will see him in the morning.
He'll be with you still at night,
And he'll linger near you ever all the day.

Oh! had he lived, your darling,
He might have left you truly—
His tender feet grown callous on the way—
But now he's with you surely:
Oh! he lives and loves you purely,
For never can your baby go stray.

But the little one you're nestling,
Oh! he may soon forsake you—
We can't keep the living near us, like the dead,
For the sin that quickly grieves us,
Takes the little feet and leave us
Where death had been preferred to life instead.

Then thank God for any burden
He's seen fit to cast upon you,
Since no soul is lost (your sight with tears is dim)
Pray for strength for living grief,
Defiled by sin and unbelief—
The greatest need you have is need of Him!

L. M. M.—in Leader.

It is easy to be good—for nothing.

Adversity is the Emery wheel of the soul.

"All things come to him who waits"—on himself.

If you do not fear yourself, you need not be afraid of others.

"Truth is stranger than fiction" because it doesn't happen so often.

Adam should have been a happy man: He had no mother-in-law.

To the Children.

LETTER NO. IV.

DEAR CHILDREN: I should have told you in my second letter, that my father moved from Alabama to Mississippi when I was a babe. Moving at that time was done in wagons and boats. The family came in wagons. All the heavy plunder, meat and corn, etc., was put into a flatboat at Decatur and floated down the Tennessee River into the Ohio, thence into the Mississippi, and out of the Mississippi through the Yazoo pass into the Tallahatchie, and out of the Tallahatchie into a large creek, and up this creek to within a few miles of Charleston. This trip occupied several weeks. Now, children, some of you may write me why this trip could not be made today. My last letter left me in Alabama going to school. I wish to write some more of my school days in Alabama. We lived in a little village, and the school house was out in the country. One day I saw a crowd of men riding through our little village. There was one man in the crowd who was handcuffed. I felt sorry for this poor man and asked some one what they were going to do with him. They replied, "We are taking him to jail for stealing a whetrock." This made a deep impression on my young heart. At this early age I learned that "The way of a transgressor is hard" (Prov. 13:15). God's Word says, "Thou shalt not steal." Though one steal but a whetrock, that one is a thief, and no thief can even approach the Kingdom of Heaven (Luke 12:33). A remedy for this trouble is found in Isa. 1:18, John 3:15.

Near the village, in which we lived there was a large deep pond in which were many fine fish. My brother and I used to fish in this pond, after the dogwood bloomed. One bright, lovely day we dug our bait, got our poles and lines, and went "a-fishing." When we got near the pond we saw a large white bird fly up from the water's edge. It began flying in circles and rising higher and higher, at each succeeding circle till it shone and sparkled in the bright sunlight like a ball of fire. We stood in wonder and delight gazing at this strange spectacle until it vanished out of our sight into the shoreless realms of the upper deep. Glorious bird! wonderful flight! were the thoughts that came into our minds as we began to prepare the tempting morsel for the finny tribe that swam in the clear waters of that little inland sea. Children, I have often thought of that ascending, glittering bird; and I never again went to that pond without looking for the bird that I had seen fly so far and majestically, upward. After fifty years have been measured off on the great dial plate of Time, I like to sit and muse on this remarkable incident of childhood life; and as I muse the fire burns (Ps. 39:3) as I think of a scene somewhat similar, that was presented to more than five hundred entranced spectators as they stood on that Judean mountain top gazing up into the heavens at their rising, vanishing Lord. We shall never see our beautiful bird again; but the angels came and told

those sorrowing people "That this same Jesus shall come again" (Acts 1:11). Children, do you believe it? Then let's keep ourselves ready, so that we may all be caught up into the air and ever be with our Lord when he comes in the clouds with power and glory" (1st Thess. 4:14-18).

Please read the references.

UNCLE GEORGE.
Cascilla, Miss.

Selection of Texts.

J. B. SEARCY.

The Bible is preeminently the preacher's "Text Book." It abounds in every variety of subjects, suited to every condition in human life.

Thorough familiarity with the verbiage of the Bible is one of the best preparations for the selection of texts. I might add also that a systematic study of the Bible historically, and subjectively, will contribute largely to the happy selection of texts.

We need to give much attention to the topic of our discourses. There are a great variety of subjects that may with propriety be discussed from the pulpit, such as Regeneration, Repentance, Faith, Justification, Death, Resurrection, Baptism, The Lord's Supper, The Judgment and Future Felicity, and Punishment, etc. All these and a great many kindred subjects ought to be carefully studied by the minister of the Gospel. But still there must be a judicious exercise of judgment by the preacher in the selection of any of these subjects for a discourse. Some preachers like to announce novel subjects for the purpose of catching the people, such as "The Lesson of Johah's Gourd," "The Colors in Joseph's Coat," "The Latest Ship Disaster," "The Cyclone," or "The Earthquake." These may contain good illustrations when properly handled, but to make any such the subject of a sermon is of exceedingly doubtful propriety. Too much spiced food destroys the appetite for wholesome diet and raises a brood of spiritual dyspeptics. Besides, if we draw our congregations by novel subjects, soon our "stock in trade" will give out and our congregations will leave and be much harder to reach than they were at the start.

The old time subjects carefully studied and presented with originality and simplicity will catch and hold the people. That fact has been clearly demonstrated by Spurgeon and Moody and divers others.

Much more depends upon the wise selection of a text than ministers are generally aware of. Some preachers have the habit of preaching the same sermon whatever the text may be. But even in a case like that, a text that is well suited to the subject makes its repetition much more bearable. A happily selected text goes a long way towards a successful sermon.

Although it is true that it "pleased God by the foolishness of preaching to save them that believe," yet it should not be thought that "foolish preaching" is the best kind to save men and to attempt to preach from a text that bears no relation to the subject discussed is well nigh fool-

ishness.

It is not well to depend upon the mere judgment in the selection of a text. If the mind is well stored with Bible expressions we may often choose between a variety of texts, but in every case we need to ask for divine guidance in the selection of the text best suited to the message we are to deliver. Usually the Lord impresses the earnest minister with the right text when the other conditions suggested have been met. As a rule when a text is once selected it should not be abandoned till the sermon is made and delivered.

Sometimes in our prayerful meditations a perfect bevy of texts will swarm around us, but these, like birds of passage, do not light and stay with us. When these passages break upon us with their light and beauty we ought not to let the opportunity go to waste. It is well to have a "text book" and note, not only the text, but the leading thoughts suggested. These references will help in a dry time, when the words of the Scriptures will leak through the mind like water through a sieve.

Sustentation Fund.

This fund is a very little larger at this time than it was last year. We will be able perhaps to add one month to the distribution of former years.

It was thought last summer at our Convention that this cause would receive enlarged consideration. Brother, sister, what have you done to increase it? Pastor, what has your church done for it? Will you read the following extracts from a letter of one of these old preachers, a man who has spent 54 years in the service of the churches, and has baptized 2,000 people during his ministry? The letter is in reply to checks sent to him on this fund. "It is none the less appreciated, especially as it was so timely. My good wife, (than whom a more devoted and consecrated Christian does not live) joins me in thanking you and the generous donors for their kind consideration. The only return we can make is heartfelt thanks and a feeble remembrance at the family altar night and morning when we make our offerings."

Ah, who was it said the prayers of the righteous availeth much? You do not know my brethren how those words cheered my heart. Let me have the consciousness of this "return" who can tell how rich I am. I think of these two dear old people, just a little while to stay this side the shores of sweet deliverance, night and morning remembering brethren and sisters whose faces they have not seen and whose names they do not know, but whose bounty has been timely for their relief. Well, well, their names are written up there, and Jesus will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "And that's enough for me."

A. V. ROWE.

Field Notes.

LOLMAN AND RODNEY—The genial John Thompson devotes his time and energies to this field. His good people occupy all the

territory between these two points.

Through the kindness of this beloved pastor ye scribe visited the homes of a goodly number of his parishioners, and talked THE BAPTIST. A goodly list of friends, true and substantial were found. The old and the new combined together to make glad THE BAPTIST staff. In the home of Rev. Jno. Thompson the paper man found comfortable quarters and, altho' it rained and it rained, he found no time for gloomy retrospection. The rest enforced by reason of the continued rain was greatly enjoyed in this delightful home. Some 42 years had passed since as quite a young man—the writer passed through this county on his way to Texas. The old fellowship church standing now where it then stood was familiar. He little dreamed then that he would preach the gospel here; but so—of the Lord's ordering—the people gave heed to the word.

PORT GIBSON—Rev. E. S. P'Pool's pastor here, and evidences are not wanting of substantial work being done. The field is a hard one and many discouragements are met with, yet with courage and patience he pursues the even tenor of his way. The outlook is hopeful here, and no doubt this young man has come to the kingdom for the special work demanded.

THE BAPTIST has a nice list of readers in the town. It was here that Rev. J. E. Phillips labored for six years and to his untiring efforts much of the present success is due. A pleasant night in the home of the pastor was enjoyed, and a tramp over the city, led by him resulted in some good work for THE BAPTIST.

Anon,

O. M. LUCAS.

Missionary Services.

Commencing Monday evening, February 3rd, the First Baptist Church of our city heard seven excellent addresses. The weather was very cold and interfered to some extent, but the impressions made were very profound.

Rev. A. V. Rowe, D. D., our secretary, delivered an excellent address Monday evening on "The Progress of State Missions." He demonstrated the utility and need of this department of work.

Tuesday evening Revs. D. D. Shuck, of Water Valley, and H. C. Rosamond, of Winona, made addresses. Bro. Shuck discussed "Home Missions" in a masterly manner, showing how much good this Board is doing. Bro. Rosamond discussed "The Old Testament Doctrine of Missions" in his own amiable way.

Wednesday morning these two brethren again delivered addresses. Bro. Shuck presented "Incentives to missions" in such an able manner as to seem convincing to all his hearers. Bro. Rosamond discoursed on the "Doctrine of Missions in the New Testament." Wednesday afternoon Bro. Rosamond addressed the ladies on "Woman's Work."

Thursday night Bro. J. B. Lawrence delivered a thrilling address on "Appropriate Giving," but could not stay to deliver his second address. Tennessee is to be con-

gratulated on receiving this able young minister.

It would be impossible to say which address was the best since each one was very fine. They all had their own peculiar strong points. These speakers will always find a welcome when they come our way.

W. JAS. ROBINSON.
Pastor First Baptist Church.

In the Sight of God.

All over our land and in other countries, these words have been on the lips of our Sunday-school people the past week. It was a great occasion and well did the apostle measure up to its responsibilities. Had he wavered in the least in his loyalty to the Master, at what a disadvantage would they have been put. How great the shame that would have fallen on the cause to which they owed allegiance. The words bring us face to face with God, and we must recognize his authority as supreme or else, have regard to the wishes of men. This latter will often appear the easiest way out of what may seem a troublesome and perplexing matter. Under its influence we may trim our sails to any wind that blows and alas, how many there are, who look no further than to know the opinion of men and act accordingly, or else consult their own convenience and do as suits themselves. They do not ask "what does God want?" What would He have me do? This was the mind of Peter. To this he had consecrated the faculties of his soul, and all the energies of his body. What it might cost him in punishment at the hands of his enemies mattered not. We admire his boldness, we praise his loyalty and honor his memory for the noble stand he made in the cause of Christ and humanity.

With the Christian, this is the highest and last appeal always and everywhere, and on all subjects. Its appreciation is as diverse as are the experiences of life.

In the sight of God we do what we do, whether we please Him or not, and to Him we must give account. It was an easy enough thing to let the beggar be, and leave him in his misery, but here was the opportunity to glorify Christ. But surely a night's reflection in the prison would bring other thoughts to his mind and he would easily be disposed of on the morrow. But the morrow brought another opportunity to glorify Christ, and with additional boldness, so that they were astonished who were at the trial. Ah, we will threaten them, but this adds another opportunity, and with the majesty that is overpowering the words leap from the lips of Peter, "whether it be right in the sight of God to hearken unto you rather than unto God, judge ye, but as for ourselves, we cannot but speak the things we have seen and heard."

The opportunities are now on, all over our State, to help tell these very things. Remember when you speak out in the mission cause you are speaking out in the sight of God. What you give, how you treat the appeal are in the sight of God, and while He is looking on, do that which will

honor Him, and of which in the presence of His Father and the holy angels Jesus will not be ashamed of you.

A. V. ROWE.

Endowment Echoes.

I have had appointments arranged for every Sunday, but for 4 weeks in succession now my appointments have been called in on account of bad weather or for other reasons. I hope the bad weather is over now and that no other pastor or church will find it necessary to cancel an engagement. Although my appointments have failed for 4 weeks in succession, yet each week some advances have been made by private work.

Let the brethren understand now that it's only seventeen weeks until my time is out, and that it is very important that I be allowed to use every Sunday somewhere. I hope from now on that every pastor will feel that it is his duty to help. We have about two-thirds of the amount. We will not be able to raise the last third unless the pastors fall in and co-operate. A few have made noble and heavy sacrifices, but the vast majority have thus far done nothing.

Truly,

W. T. LOWREY.

Arbor Day—Poplarville.

DEAR BAPTIST:

The Poplarville High School under the direction of its intelligent head, Prof. W. I. Thaines, celebrated Arbor Day today.

The exercises were interesting and educative, and splendidly executed. Today's celebration of Arbor Day in this town will be worth thousands of dollars to the people in this section of country. They have heretofore had so little appreciation of trees as to allow non-residents to get possession of most of them.

Poplarville and the country round about believe in Prof. W. I. Thaines and the High School. And indeed they have a good reason for so doing. They are, next to the gospel of Christ, the greatest blessings that ever came to this section of country.

Respectfully,

JAMES G. SIBLEY.

Feb. 14, 1902.

Send orders to THE BAPTIST for books.

A man's success in life depends as much upon knowing what he does not know as upon knowing what he does know.

Be natural. Even an ass does not pretend to be a horse. Neither does a dude pretend to be an ass—he don't have to.

If exercise throws off all superfluities, temperance prevents them; if exercise clears the vessels, temperance neither satiates nor overstrains them; if exercise raises proper ferments in the humors and promotes the circulation of the blood, temperance gives nature her full play, and enables her to exert herself in all her force and vigor; if exercise dissipates a growing distemper, temperance starves it.—Spectator.

THE HOME.

Freedom.

It is only when man's spirit
Soars above self and its strife,
Bathes its white wings in the ether
Of the higher, selfless life,
That he ever truly feels
What it is here to be free.

ERON OPIHA GREGORY.

Verses.

To a Little Boy.

In an honest, faithful way
Doing all you can,
Will make you, dear, one day, become
A good and useful man.

To a Little Girl.

In a gentle, loving way
Sharing mother's care,
Will make you, dear, grow up to be
A woman wise and fair.

ERON OPIHA GREGORY.

Appreciating Our Relatives.

One of the most fortunate things that can befall any one is to be associated by the ties of natural relationship with good people. That is something that we can in no wise control, for we cannot determine into what families we shall be born, but when we find that our relations average up pretty well we have a profound cause for thanksgiving. It is worth while also to think whether we appreciate at their true value those who are connected with us by these ties. Brothers and sisters, for example, do not invariably appreciate each other. But when a lad finds that his sister is the sum of all perfections to another young man of good character and judgment, it is not misspent time to reflect whether she may not have many admirable qualities to which he has been blind. One of the master secrets of a happy life is skill in eliciting and perceiving the good qualities of others. Those of us who sometimes wish that we had the relatives like those God has given to other people may be surprised to know that they envy us for the same reason. There may be a wealth of character and charm in those near to us which we do not enjoy because we are too blind to see it. We are like prospectors who do not discover a rich mine because they do not read the outcroppings.

"Great Canals of the World."

Ship canals connecting great bodies of water, and of sufficient dimensions to accommodate the great western vessels plying upon such waters, are of comparatively recent production and

few in number. The artificial waterways which may properly be termed ship canals are nine in number, viz:

1. The Suez canal, begun in 1850 and completed in 1869, is about ninety miles in length, the cost \$100,000,000, the present depth thirty-one feet, width at bottom 108 feet and at the surface 420 feet, and connects the Mediterranean and Red seas.

2. The Cronstadt and St. Petersburg canal, begun in 1877 and completed in 1890, is sixteen miles long, including the deepening of the bay channel, twenty and one-half feet in depth, and the total cost estimated at \$10,000,000.

3. The Corinth canal, begun in 1884 and completed in 1893, connects the Gulf of Corinth with the Gulf of Aegina, is four miles in length, twenty-six and one-quarter feet in depth, seventy-two feet wide at the bottom, cost about \$5,000,000, and reduces the sailing distance about 175 miles.

4. The Manchester ship canal, completed in 1894, connects that city with the Mersey River and Liverpool, was opened in 1894. Its length is thirty-five and one-half miles, depth twenty-six feet, width at bottom 120 feet and at the surface 175 feet, and cost \$75,000,000.

5. The Kaiser Wilhelm canal, connecting the Baltic and North Seas, completed in 1895, is sixty-one miles in length, twenty-nine and one-half feet in depth, seventy-two feet wide at the bottom, 190 feet wide at the surface and cost about \$40,000,000.

6. The Elbe and Trave canal, connecting the North Sea and Baltic, opened in 1900, is forty-one miles long, about ten feet deep, and seventy feet wide, and cost \$6,000,000.

7. The Welland canal, connecting Lake Erie with Lake Ontario, was originally constructed in 1833, and enlarged in 1871 and 1900. The cost of the Welland canal was about \$30,000,000, largely due to the fact that twenty-five locks are required in surmounting the rise of 327 feet in the distance of twenty-seven miles.

8 and 9. The two canals, United States and Canadian, respectively, connecting Lake Superior with Lake Huron. The Sault Ste. Marie, or St. Mary's River canal, opened in 1855 and enlarged in 1897; and the Canadian canal at St. Mary's River, opened in 1895. The American and Canadian canals at St. Mary's Falls are practically

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identical in location and dimensions, and are used interchangeably by vessels engaged in commerce, as convenience may dictate. The depth of the canals at the St. Mary's River is sufficient to accommodate vessels drawing twenty feet of water. The American canal was originally constructed by the State of Michigan, but subsequently taken charge of by the United States, and enlarged at a cost of \$2,150,000.

The Nicaragua (?) canal, which connects the Atlantic and Pacific Oceans, when finished, will cost probably not less than \$50,000,000. It will be approximately 183 miles in length, and traverse Nicaragua and Costa Rica. If the Panama route should, after all, be adopted, the distance will be about forty-five miles, one-fourth of the Nicaragua route.

There are very many other canals in the world for smaller tonnage vessels.

The Art of Talking Well.

It is better to be frankly dull than pedantic.

One must guard one's self from the temptation of "talking shop" and of riding one's "hobby."

Whatever sets one apart as a capital "I" should be avoided.

A joke or humorous story is dependent upon its freshness for appreciation. Some emotions will not bear "warming over."

It is no longer considered good form to say a word against any one. An ill-natured criticism is a social blunder. Gossip, too, is really going out of fashion.

True wit is a gift, not an attainment. Those who use it aright never yield to the temptation of saying anything that can wound another in order to exhibit their own cleverness. It is natural and spontaneous. "He who runs after wit is apt to catch nonsense."

Talk that has heartiness in it and the liveliness and sparkle that come of light-heartedness and innocent gaiety is a fairly good substitute for wit.

Offer to each one who speaks the homage of your undivided attention. Look people in the face when you talk to them.

Talk of things, not persons. The best substitute for wisdom is silence.

It is a provincialism to say "Yes, sir," "No, ma'am," to one's equal.

Have convictions of your own. Be yourself, and not a mere echo. Never ask leading questions. We should show curiosity about the concerns of others only so far as it may gratify them to tell us.

Draw out your neighbor without catechizing him. Correct him, if necessary, without contradicting him. Avoid mannerisms.

Strive to be natural and at ease. The nervousness that conceals itself under affected vivacity

ity should be controlled, as should the loud laugh.—Mrs. Burton Kingsland, in the Ladies' Home Journal.

A Typical New Englander.

John Sargent Pillsbury, who died recently at his home in Minneapolis, was one of those, sprung from the hill towns of New England, who have made their places of birth and their family names illustrious. The little town of Livermore, Me., will always be associated with the name of Washburne and Pillsbury, N. H., with Webster. Not far from the latter place is Sutton and Warner, from which came John Sargent Pillsbury and his brother, George A. Pillsbury, whose names are known all over the world wherever American flour has gone. The latter died several years ago, after a life of usefulness and business success, and now his brother and business associate has joined him in the home beyond. Aside from his eminence as one of the proprietors of the celebrated "Pillsbury Flour Mills," Mr. John S. Pillsbury was prominent in public affairs in the State of Minnesota. As one of the pioneer citizens he identified himself with the interests of the young commonwealth, and was chosen Governor in 1875, serving for three successive terms. In this office he distinguished himself by measures for the relief of the settlers in a time of distress and especially by upholding the credit and honor of the State in regard to the payment of the contested railroad bonds. For forty years Mr. Pillsbury was a regent of the State University, and by his counsels and his gifts did more than any other to promote its interests in its early days. He was also a generous contributor to Pillsbury Academy at Onatonna, Minn., to Colby Academy, New London, N. H., and other educational and philanthropic institutions. The advice to young men given by this largely successful and public-spirited business man is worthy of careful attention:

"Have a definite object and study it from all sides; use your good sense, and learn by the failures of others; be polite to all; earn your money before you spend it; turn your glass down at a banquet; keep your personal habits pure; avoid temptation and if you see it coming run; help those in trouble; speak no evil of anyone; earn while young and spend when old; be absolutely honest in your dealings with all men."—Watchman.

A Fable With a Moral.

There is a fable of a swan and a crane. A beautiful swan alighted by the banks of the water, in which a crane was wading about seeking snails. For a few moments the crane viewed the swan in stupid wonder and then inquired: "Where do you come from?"

"I came from heaven," replied the swan.

"And where is heaven?" asked the crane.

"Heaven," said the swan; "heaven! have you never heard of heaven?" And the beautiful bird went on to describe the grandeur of the eternal city. She told of the streets of gold and the gates and the walls made of precious stone; of the river of life, pure as crystal, upon whose banks is the tree whose leaves shall be for the healing of the nations. In eloquent terms the swan sought to describe the hosts who lived in the other world, but without arousing the slightest interest on the part of the crane.

Finally the crane asked: "Are there any snails there?"

"Snails!" repeated the swan; "no! of course, there are not."

"Then," said the crane, as it continued its search along the slimy banks of the pools, "you can have your heaven; I want snails!"

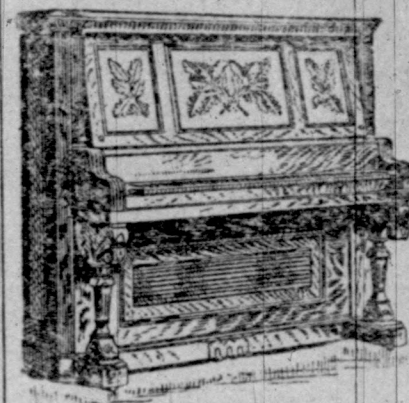
This fable has a deep truth underlying it. How many a young person to whom God had granted the advantages of a Christian home has turned his back upon it and searched for snails! How many a young man will sacrifice his wife, his family, his all for the snails of sin! How many a girl has deliberately turned from the love of parents and home to learn too late that heaven has been forfeited for snails!—Moody.

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Like a Great Railway, With its branches running in every direction, are the arteries and veins that convey the blood to every part of the system. A cold, sudden changes and exposure, may cause poisonous acids to clog the circulation, and then comes rheumatism. Beware! If you value your life, remove the obstruction with Dr. Drummond's Lightning Remedy. Send \$5 to Drummond Medicine Co., New York, and they will send you two large bottles by express, enough for a month's treatment, with full special directions. Agents wanted.

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To Mothers or Daughters I will explain a simple Home Treatment which speedily and effectually cures Painful or Irregular Periods. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use.

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BAPTIST YOUNG PEOPLE.

W. P. PRICE, EDITOR.

[This column this week was to have been occupied by Dr. Rosamond, who has the Bible Reader's Course in charge, but for some cause his matter has not reached this office.]

The Daily Readings.

Mon. 24. Acts 21:37-22:21. An opportunity well improved. Compare Acts 8:15-7:2.

Tues. 25. Acts 22:22-23:11. A choice record before God (v. 1). Compare II Cor. 1:12.

Wed. 26. Acts 23:12-35. Paul carefully guarded. Compare II Kings 6:15-17.

Thurs. 27. Acts 24:1-23. A good conscience toward God and men always (v. 15). Compare II Tim. 1:3.

Fri. 28. Acts 24:24-25:12. Paul's power. Felix was terrified (v. 25). Compare Acts 17:32-34.

Sat. 1. Acts 25:13-27. Unsustained charges against Paul. Compare Acts 26:32.

Sun. 2. Prayer Meeting. The Joy of Service. Psalm 126:5,6; John 4:36-37.

S. S. Lesson. The stoning of Stephen. Acts 7:54-8:2.

Helpful Comments on the above readings can be found in The Baptist Union, through whose kindness they are inserted here.

Our Purpose is to unify, edify and instruct in Bible knowledge, missionary information, and Baptist history.

Is there anything in the above that any Baptist would add to or take from? Then he has perfect liberty to do so and none can hinder. This is the good toward which the movement is tending; and it will be reached or approximated in proportion to the effort that each individual puts forth.

The first B. Y. P. U., that was organized in State was at Natchez; and the second one was at Magnolia, in the Spring of '94; the third at Winona, the fourth at Hazlehurst.

News comes from Blue Mountain that their Union is getting down to hard work. They have a class of forty in Systematic Bible Study, led by Dr. Waterman.

The Union of the Jackson First Church meets every Monday night. Pastor Woodborough is leading in the C. C. Work.

Please send in the news from

your Unions. If you are doing anything worth reporting, then report things worth doing.

Nothing is so irregular as the happening of the unexpected.

Three-Quarters of a Century.

For seventy-five years The Youth's Companion has been published every week as a family paper. In these seventy-five years the paper's constancy to a high standard has won the confidence of the American people. It has kept pace with the growth of the country. Its stories, its special articles, its editorials, its selections represent all that is best in American life. For 1902 the foremost men and women of the English-speaking world have been enlisted as contributors. The work of an unprecedented number of new and promising writers has also been secured. Thus the constantly increasing demand for the best reading suited to all members of the intelligent American household will be fully met.

A twenty-eight page Prospectus of the 1902 volume and sample copies of the paper will be sent free to any address. Those who subscribe at once, sending \$1.75, will receive all the issues for the remaining weeks free from the time of subscription; also the Companion Calendar for 1902, lithographed in twelve colors and gold.

THE YOUTH'S COMPANION,
Boston, Mass.
195 Columbus Avenue.

Inducements to Churches to Buy Bells.

The C. S. Bell Company, of Hillsboro, Ohio, are offering special inducements to churches and schools to buy bells. Notwithstanding that for the past several months the materials used in the manufacture of bells have steadily appreciated in value and the finished product has correspondingly been advanced, this company is disregarding the market in selling bells to churches and schools at the old rate. They are also offering to churches large donations on all orders received and furnish free blanks for taking up subscriptions. A large increase in business has naturally been the result.

The Bell Company is one of the largest bell-founding concerns in the United States. They cast all kinds of bells—church, school, alarm, farm and factory, and from 50 to 3,000 pounds in weight. Their great reputation has been built up by their casting formula—a mixture of pure steel with the well-known Crystal Metal mixture. It is claimed that these steel alloy bells cast by this formula have a more beautiful and clearer tone, perfect pitch and are much stronger than the ordinary bell. All these bells are fully warranted and a thirty days' trial allowed. The company will send, postpaid, their large illustrated catalogue to anyone intending to purchase a bell.

Rev. Walker's
FAMOUS
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Like Washington, is famous for its glorious achievements. Instantly and completely relieves Dyspepsia, Nervous Indigestion and Constipation. Permanently cures it in a very short time. It never fails. Neglected Dyspepsia brings on Bright's Disease of the Kidneys, and undermines every vital organ of the body, if not checked, and cured.

J. G. Thompson, Andover, Fla., writes: "I suffered from a dreadful case of Dyspepsia. Could scarcely eat anything. Famous Dyspepsia Cure gave me instant relief, and I gained fourteen pounds in one month. My friends are astonished at my wonderfully quick recovery."

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Rev. F. M. Martin, Van Wyck, S. C., writes: "Best Dyspepsia medicine I ever found." Mrs. R. F. Kolb, College Park, Ga., writes: "Instantly cured me of excruciating, acute indigestion."

Prominent Georgia minister: "F. D. C. cured me of an awful case of Dyspepsia. My kidneys were badly effected by the disease. Could scarcely eat or sleep. Gave instant and complete relief, curing me entirely in a short time. A wonderful medicine." [Name given.]

A box containing about one month's treatment sent by mail for \$1.00. Perfectly harmless, very pleasant to take, and as gentle as nature in effect. Address, Rev. B. H. Walker, Box 92, Atlanta, Ga. Bank checks 10c extra for exchange.

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Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

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THE BAPTIST,
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Deaths.

J. P. Freeman.

Born in Bertie county, N. C., November 15th, 1848, came to Oktibbeha county, Miss., in 1869. Married, December 1874, to Miss Eliza Lyons, who died in 1882. Married again in 1887 to Miss Hattie Wooten. Died February 7th, 1902, leaving a wife, ten children and a host of relatives and friends to mourn his loss. He had been a member of Ma-ben Baptist Church for a number of years. He was conscious of being near the end of life for weeks and often expressed his readiness to go. We shall all sadly miss him.

CHAS. A. LOVELESS.

Maggie E. Griffith.

On the morning of January 9th death entered the happy home of Mr. and Mrs. H. T. Griffith and took from it their oldest daughter—a sweet, noble, Christian girl, whose pleasant, congenial disposition won the hearts of all who knew her. It can be truly said that to know her best, was to love her most. She united with the Baptist church when quite young and has since been a consistent member. She was a devoted daughter and sister and may God comfort the bereaved father, mother, brothers and sisters and make them to feel that she is not lost but gone before, and may her memory make heaven nearer and constrain them to a closer walk with the God she loved.

A FRIEND.

Clara Houze Spencer.

Clara Houze Spencer died at Moss Point on the 7th inst.; was 49 years 4 months and 5 days old; a life-long Christian; a good woman; prayerful, spiritual and consecrated; public spirited and aggressive. Her Bible, THE BAPTIST and P. M. Journal she loved. Faithful in all church work, Sunday School, prayer meeting, Aid Society and F. M. Society. "I love to hear the preacher talk," said she, at the Convention in New Orleans. "I have done so little, I wonder if I shall have any sheaves," were some of her last words. She looked at the friends that stood around and said, "Meet me in heaven." Gave directions for her burial. "I am so sleepy let me rest," and she peacefully passed away. Her daughter, Virgie, a bride only six weeks, had died just ten days before with same fever pneumonia. Funeral at the church, where were assembled a great crowd.

B. L. MITCHELL.

February 10th, 1902.

Prentiss F. Dadds.

Prentiss F. Dadds was born June 11th, 1856, died November 29th, 1901. Son of T. H. and Nancy Dadds, whose residence was near Spring Hill Baptist Church, Copiah county, where his father, (called Harvey Dadds), died. His mother died in Hamburg, Miss., some years ago, whose body was moved to the family burial ground in Copiah county. P. F. Dadds was a gentleman of sterling character, an enterprising, practical man, having a high sense of honor, as became the name of the Dadds, a name wherever I have known them, wherever I have met them, they have always been prominent. W. P. Dadds, M. D., (his uncle), a citizen of Franklin county, was a distinguished gentleman, an excellent physician and Christian character. P. F. Dadds was

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir.

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. Reevesville, S. C. W. A. GRIFFITH

Mozley's Lemon Elixir.

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed. Benlah, S. C. N. D. COLEMAN.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good. CHARLES GIBBARD.

No. 1515 Jefferson St., Louisville, Ky.

Lemon Hot Drops.

I had for several years severe ulcerated sore throat, causing much pain, and, at times, as there was considerable hemorrhage when coughing. I bought one bottle of Dr. Mozley's Lemon Hot Drops. It gave me almost immediate relief. Have used it only twenty-four hours, and my throat and cough is almost entirely well. It is certainly an efficient and speedy remedy. A. F. THOMPSON.

116 Forsyth St., Atlanta, Ga.

Mozley's Lemon Hot Drops. Dr. W. E. Bingham, Druggist, North Port, Ala., writes: Dr. Mozley's Lemon Hot Drops is the most saleable and best remedy for coughs and colds I ever sold. Sold by druggists. Twenty-five cents per bottle. Prepared by H. Mozley, M. D., Atlanta, Ga.

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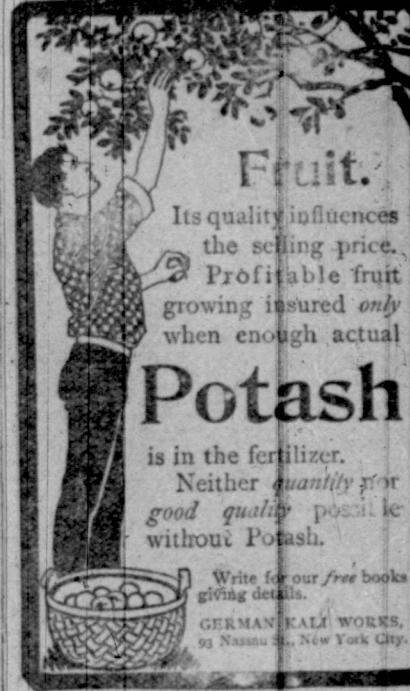
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7 Added Print

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

The Spirit of the Fall.

A down the misty valley,
Beside the tinkling rill,
Across the dusty meadow,
And o'er the azure hill,
With wine and poppy pollen,
A kingdom to enthral,
There passed, uncried, unguessed,
The spirit of the fall.
In sign that she has touched them,
The grapes to purple turn,
The maple and the sumac
With crimson glory burn,
A host of nodding asters,
She decks in full array,
And ripened nuts and berries
Are strewn along her way.
The folk of field and forest—
The squirrel, hare and bird,
The oak and beech and elm—
Her silent message heard,
And as a subtle token
To many a careless town,
The drowsy breezes carry
The perfume of her gown.
We know not what her presence,
'Tis hid from human sight,
We only know that some time
She passed, with footstep light,
But 'neath a strange enchantment,
In tender, happy grace
The air and earth and water
Are dreaming of her face. Selected.

The Women of China.

Were the Chinese women happy? In few countries were they so generally wronged, oppressed and despised as in China. The stories of infanticide, cruelty to little ones and cruel sacrifices to gods are too well known to repeat.

Asylums were provided for sacred swine, but none for homeless women or helpless children; they were of no value. "Make Christians of our women; why?" said a Chinaman to a missionary. "To save their souls," was the reply. "But they have no souls," said he. "The women of China have no souls, you can't make Christians of them." "A woman is but an echo in the house," said one, and as echoes they pass lightly away. Today a message has reached the women of China; what does it say? "I will not leave you comfortless, I will come to you."

The Women of Japan.

Were the women of Japan happy a century ago? They had no hope in the future, unless by great merit they could be reborn as men. The soul must go through thousands and thou-

sands of forms, each worse than the first, before an opportunity would be given to begin again. Today these hopeless women know that they can be born again "of the Spirit."

Women in Africa.

And what of Africa? A speaker in 1876, alluding to Africa, said: "Africa seems, in a moral sense, apparently dead. It is chaos and night." What was the condition of women in that land of "chaos and night?" No hour free from the king's sacrifice of human life, or the trader's lash. No night safe from the enemy's attack, carrying women and children into captivity. Did Livingstone work and pray in vain for Africa? Did Gordon spend that season of prayer each day for naught, when the cambric handkerchief spread upon the grass told soldiers and natives that Gordon wished to be alone with God? Did Stanley point in vain to the long line of slaves wending its way over hot sands of the desert? Christ has entered the valley of death, and in that sahara of souls a light has entered that shows a human life to be more precious than a bit of ivory. That light has streamed into dark homes in Germany, Russia, France, Alaska, Cuba, Mexico, America; and women have found Christ's power to be greater than that of priests, or charm, or witchcraft.

A TEXAS WONDER.
Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,

Pastor Baptist Church, Ripley, Tenn.

When the Heart Is Affected

By rheumatism or any of the muscles near that organ, it is like tampering with an electric wire, for death may come at any moment. If life is worth it, do not hesitate, but get Dr. Drummond's Lightning Remedy. Send \$5.00 to the Drummond Medicine Co., New York, and they will send you two large bottles, enough for a month's treatment, by first express. It is not as quick as electricity, but will save your life if you take it in time.

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dleton.....	1 50	Mark, Luke and John, 4 vol-	
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If you want the choicest vegetables or most beautiful flowers you should read BURPEE'S FARM ANNUAL FOR 1902, so well known as the "Leading American Seed Catalogue." It is mailed FREE to all. Better send your address TO-DAY. W. ATLEE BURPEE & CO., PHILADELPHIA.

TEMPERANCE.

BY W. H. PATTON.

State Prohibition Bill.

The State Prohibition Bill was defeated in the senate by five votes. The papers friendly to the liquor traffic are jubilant over the failure of the bill. They need not think this is the end of it, this is only a commencement. The friends of the bill realized if it failed to pass at the short session it would be an issue in the next election. In the meantime there can be a rousing State Prohibition Convention and a general concert of action before the next legislature.

In the last Sunday-school lesson the early church had trouble from the outside and it never hurt the church but in this weeks lesson they had trouble within and it was bad. Annanias and Sapphira were bad members in the church. Judas one of the twelve, was a deceiver and in this company of five hundred, there were two that are recorded. Now this bill was killed by those claiming to be prohibitionists and members of the church. I have no quarrel with Methodist, Episcopalian or Campbellite, but being a Baptist, I can abuse my own people.

The other denominations do not require a profession of faith to become members, and some of the Methodists may have been under the influence of Bishop Gallows as Local optionist, but for the Baptists that voted with the owner of a saloon and the saloon sympathizers are inexcusable. They claimed to be born again before they could join a Baptist church, put on Christ by baptism and professed to rise to a newness of life—enlisted in the church of Christ to work for the salvation of souls—had their names put on the church register, and for them to vote for the perpetuation of the open saloon in Mississippi. They will be responsible in the sight of God and will have to answer before the judgment bar when Christ shall come to judge the world, for all the misery and crime brought by the open saloons in Mississippi, the heartaches of mothers and wives and sisters from seeing their loved ones made drunkards.

Like the early church the trouble was from within, so it was in the senate. The trouble was from within and from those that professed to be followers of Christ.

Can one of these professed Christians have any one to blame if their boys become drunkards or their girls marry drunkards, or if one of them is killed by a man made drunk in their saloon, for it is their saloon, they will not own it or reap any of the profits, but it was in their power to stamp out the legal sale of liquor in Mississippi and they did not do it, but made it possible for those mean enough to sell liquor to do so, consequently it is their saloon.

I was afraid the bill would never be reported from the committee room and would be defeated in that way. When the committee was fare enough to report to the senate and a minority report came in and it came to a vote, I was very much surprised, when I received a telegram, stating it was defeated in the senate by five votes.

If it should not pass yet those law makers that vote for the continuation of the saloon should be elected to stay at home. Make it an issue and send men to the legislature that can rise above the saloon.

Since writing I see when it was called up, the senate voted to table by 20 to 15. Shame, Shame!

The Liquor Dealers Wail.

Listen to the wail of the "Wine and Spirit News":

"Never before in the history of temperance agitation has there been such wide-spread and continuous attack upon the liquor traffic as at the present time. New methods are constantly being brought into play and the discussion of the best system of fighting the saloon has assumed wide scope."

The whisky men say the prohibitionist whine and pray. They have their State executive committee and when they need money they levy an assessment on each saloon and they pay it. They made a levy on the saloons when they had to have a majority of the women as well as the men there were five saloons in Shubuta and they paid \$75.00 each into the fund. Where the money went, we don't know.

DR. J. W. KEY,
DENTIST.

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Our New Quarterly for Bible Classes and Senior Grades.

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This Quarterly has met with a reception beyond our expectations. One Superintendent ordered 130 copies after receiving the sample we sent him. The Florida Baptist Witness says: "First of all comes the Bible Class Quarterly. This is a pamphlet of 40 pages filled from cover to cover with good things for grown people who attend the Sunday School. Come out from your lazy Sunday morning hour, brother, sister—here is a new attraction for you, and is just the thing you have been looking for to send you on your way to Sunday School rejoicing."

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THE BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn.

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PROF. J. H. AUSTIN, 132 McVicker's Theater Building, Chicago, Ill.

Personal.

The East Texas Advance is the latest arrival of young papers at our desk.

The Georgia Baptist State Convention meets in Rome, (Ga) March 27th.

Dr. Young, one prominent in Methodist ranks, died at his home in Nashville last week.

The Judson Institute has just celebrated its 65th anniversary. Rev. John F. Purser was one of the speakers.

Bro. W. C. Maxwell, treasurer of Lawrence county, was a welcome visitor at the Rooms of THE BAPTIST Tuesday.

Editor A. E. Dickinson has endowed a chair in Richmond College, to be known as the "Religious Herald Scholarship."

Rev. R. A. Connor, of Utica, and Captain T. J. Hardy, of Elizville, were among the large number of callers last week.

One of Prof. George B. Eager's old members sent him a good large size check as he was starting on his tour of Egypt and Palestine.

Rev. L. R. Burriss, of Greenville, a country pastor, baptized persons during the months of September, October and November of last year.

Dr. Chas. A. Eaton, pastor of the Euclid Avenue Church, Cleveland, Ohio, will hold a series of meetings at Mercer University, in March.

A fine picture of Dr. J. B. Gambrell, of Dallas, Texas, appears on the front page of last week's issue of The Examiner, and also in the New Voice.

We have received many expressions of approval of our stand for statutory prohibition, all of which we appreciate though we cannot publish them.

Rev. Geo. C. Needham, an able preacher, author and evangelist, just in from a successful tour in the West, died suddenly at his home in Philadelphia, of heart failure.

Prof. Pearson has resigned his chair in the Northwestern University—he is the man who said recently that the miracles of the Bible were untrustworthy legends.

Gen. Tomas Estrada Palma is the President-elect of the Cuban Republic. Already before being inducted into his high office he is pleading with the United States for tariff concessions on tobacco and sugar, the two leading products of the island.

We learn with sadness of the death of our friend and sister, Mrs. F. A. Howell, of Bowling Green. The bereaved husband and children have our heartfelt sympathy.

We see from one of our exchanges an account of the death of Dr. A. B. MacCurdy, at Longview, Texas. If we make no mistake this is the same brother who was pastor at Natchez some years ago.

Booker Washington has been invited to deliver the oration at the coming commencement before the University of Nebraska, and the students are up in arms, so to speak, against his doing any such thing.

Our very genial contemporary, The Argus, while nodding last week, said, "Mrs. Carter Helm Jones has the first of several stories in last week's New York 'Watchman'". He is evidently much mixed, but doubtless a vigorous surge next week will extricate him.

Mr. W. T. Stead, in his recent book on "The Americanization of the World," says: "Mr. Carnegie, born a Scotchman, but a naturalized citizen of the States, has given more money for the endowment of university education in a single check than all our (British) millionaires have given to our universities for the last quarter of a century."

Mrs. Varina Davis, widow of the late Jefferson Davis, upon invitation of the legislature of Mississippi visited Jackson last week, arriving at 12 m. Friday and leaving for Vicksburg at 2:30 p. m. Saturday. A reception was given at the Governor's Mansion on Friday evening in her honor, and in the chamber of the House on Saturday morning. The attention paid her was enthusiastic. She will soon return to New York city, her adopted home.

OSTEOPATHY

DR. R. L. PRICE,

Graduate of the American School of Osteopathy, under the founder of the science; two years' experience. Graduate Louisville Medical College; Eight years' experience.

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Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-two applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

FOLKS AS IS FOLKS WEAR RED SEAL SHOES



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The Prize Winner.

SALTILLO, Miss., Feb. 1st, 1902.

Dear Friend—This card is to notify you that the \$5.00 (five dollar) prize we offered you last summer was won by Miss Earlie Gardner, of Tupelo, Miss. Her general average was 92 and 13.48.

The next two in close contest were E. J. England, of Newsite, Miss., and F. J. Underwood, Bolands, Miss.

CLAYTON'S HOME SCHOOL.

E. P. CLAYTON, Principal.

TUPELO, Miss., Feb. 1st, 1902.

Prof. E. P. Clayton, Saultillo, Miss.

Words fail to express my gratitude to you for the five dollar (\$5.00) gold piece which I have just received; but still I am not so thankful for the prize as for the knowledge I received through your Course. The Course of Lessons you send out is just splendid and I am sure that all who have ever taken the Course will readily agree with me that it is much better than you recommend it to be.

Again thanking you for the prize and your help,

I am your friend and pupil,

(MISS) EARLIE GARDNER.